

(LXII.)

The deities are MITIU and VARUWA; the *Rishi* is
SHUT AVID;
the metre *Trishtubh*.

1. I have beheld the permanent
orb of the sun,¹
your (dwelling place), concealed by
water, where (the
hymns of the pious) liberate (his)
steeds;² where a
thousand rays abide together; the
one most excellent
of the (embodied) forms of the
gods.³

2. Exceeding is that your
greatness, MITRA and
VARUNA, whereby the ever-moving
sun has, through
(succeeding) days, milked forth¹ the
stationary waters :
you augment all the (world-
illuminating) rays of the self-
revolving (sun) : the one chariot
of you two (per-
petually) goes round.⁴

3. Royal MITRA and VARUNA, you
uphold, by your
energies, earth and heaven: prompt
benefactors, cause
the plants to grow, give
nourishment to the cattle,
send down the rain.

4. May your easily-harnessed
horses bear you both

the *Gomati* river in Oude, which rises in the
skirts of the first
range of the Himalaya; or it may be a river of the
same appellation more to the north-west, rising in Kulu, a
feeder of the
Beyah or Vydsa.

5. ^{See vol. i. p. 304. verse 1.}

6. Which are said to be attempted to be detained
by a class of

A suras termed *Mandehas*.

⁸ *Devdnām sreshtham rapushdm* is also
explained the best of
the embodied or light-possessing deities, that is, of
Agni and others,
devdnām vapuṣjimatdm tejocatdm agnyddindm
prasāyam; or
it may apply to the sun only, the *iruindala*, the orb,
the visible
form, as it were, of the sun, *mandalam hi*
mryasya, *vapit-*
sthāniyam.

* *Vdm ekah pavir d vavartta* : *pavi* is the
circumference of
a wheel, put by metonymy for the chariot; as
Sdyana explains
the phrase, *yvvayor eko ratho anukramanena*

paribhramate.